

Q & A ON KATHOPANISHAD

BASED ON THE TRANSCRIPTS OF TALKS GIVEN BY
PUJYA SWAMI PARAMARTHANANDAJI

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ADHYAYA 1

VALLI 1

1. Name the number of total number of verses in KU - 119
2. Name the number of verse in *Prathama Adhyaya* - 71
3. Name the number of verses in *Dvitiya Adhyaya* - 48
4. The story part continues till which verse - chapter 2 Verse 17
5. What are the 4 fold purposes of the story part ? - (1) Brahma Vidya Mahima (2) Guru Apeksha (need) (3) Sisya Lakshana (qualifications) (4) Guru Lakshana.
6. Who said to whom Mratyave Tva Da Dhami? (1.1.4) - Vajassravas to Nachiketa.
7. What is the context of this verse? - Nachiketa said: *sasyam iva martyaḥ pacyate sasyam iv jāyate punaḥ* (1.1.6). Like a plant dies & springs up again, a man's life is of a very short duration while

dharma & satyam are eternal so don't choose our association over them. Nachiketas gives more importance to vakyaparipalanam & satyam.

8. Why did Nachiketa not enter the house of Yama Dharma Raja?- There were no male members in the house.
9. Why did he not eat? Because you cannot eat without the permission of the Yajamana to whom he is given as dakshina
10. Brahmin guest enters a house - in 1.1.7 refers to what type of Brahmana? Guna Brahmana
11. वैवस्वत is another name of ? यम
12. Pratyavaya papam of not treating a Brahmana guest well is? The brahmana who dwells in a house, fasting, destroys that foolish householder's *āśā* - hopes *pratīkṣe* - expectations, *samgatam* - the reward of his association with pious people, *sūnṛtām* - the merit of his kindly speech, *ceṣṭā* - the good results of his sacrifices and beneficial deeds and *pūrte putrapaśūmśca sarvān* his cattle and children as well.
13. The first boon is in which verses of the first chapter 10 & 11
14. The first boon fulfils Rna - Pitr rna. Even after coming to यमलोक he was interested in father's well-being. He asks that his father must be *śāntasamkalpaḥ* - calm, *sumanā* - cheerful, yathā syād - as before, *vītamanyuhu* - free from anger, *tvatprasṛṣṭam mā'bhivadetpratīta* - not fearful of accepting Nachiketas when he returns.
15. The 4 names of Nachiketas father were ? Vajasravasah, Arunī, Uddalakah & goutama.
16. The second boon is in which verses - first chapter 12 - 19
17. The second boon fulfils Rna - Loka rna. By asking for others before himself, Nachiketas shows that he is not selfish.
18. Why does Nachiketas choose swarga to fulfil loka rna and not iha loka sukham - because swarga is the best among all material sukham. (1.1.12)
19. Why do all rejoice in heaven ? - Because there is no fear / old age / hunger / thirst or sorrow (time moves very slowly) (1.1.12)
20. Why are those not there in swarga ? - Because tatra tvam na - Yamadharma Raja is not there ! (1.1.12)
21. *svargalokā amṛtatvaṃ bhajanta* 1.1.13 - Those who are swarga enjoy immortality. Add an appropriate word to make this more meaningful - "relative" Those who are swarga enjoy "relative" immortality means they live a relatively longer span of life. Examples - I have been eternally waiting for a permanent job.
22. The word AGNI has three meanings. What are they ?- specific fire, specific ritual and specific deity. (1.1.13)
23. *Tvam agnim svargyam adhyesi* (1.1.13) Which of the 3 meanings of AGNI is referred to in this pada ? Specific ritual.
24. *svargyamagnim naciketaḥ prajānan anantalokāptimatho pratiṣṭhām* (1.1.14) - This agni is substratum of the universe - Which of the 3 meanings of AGNI is referred to in this pada ? Specific deity - Virat or Viswarupa Isvara
25. What is lower heaven and higher heaven (1.1.15) & how to attain them ? lower heaven is Swarga loka and higher heaven is brahma loka. Kevala karma (Nachiketa ritual) will give swarga loka while Upasana sahita karma (Nachiketa ritual with meditation of Virat / Viswa rupa devata invoked in the Agni) will give Brahma loka. This is karma upasana samucchaya. Lokādimagnim - before arrival of 14 lokas is a reference to Virat / Viswa rupa devata.

26. As a reward for repeating the fire ritual, what additional rewards does Yama Dharmaraja give to Nachiketa (1.1.16)? He name the ritual on Nachiketas name as Nichiketa fire ritual and gives him a Shrinka a necklace
27. What are the preconditions to obtain higher results of the ritual (mere ritual will give svarga loka as already said) ? (1.1.17) - 3 ideal relationships (with father mother teacher) along with 3 ideal karmas (daily prayer / study of scriptures & charity) & performing the fire ritual 3 times in his life and invoking Virat / viswarupa devata in the fire and meditating upon deity.
28. In which mantra does the Upanishad transit from vedapurva to vedanta bhaga, religious portion to philosophical portion ? 1.1.20 *yeyam prete vicikitsā manusye- 'stītye ke nāyamastīti caike*
29. The third boon is for whom? Himself
30. What is the basic question in Kathopanishad ? Deha vyatirikta tatvam asti va ? na va ? (1.1.20)
31. This basic question gets refined later in 1.2.14 to what ? deha vyatirikta atma kah?
32. Why is Yama dharmaraja hesitant to grant the 3rd boon ? It will not bless a person who is not prepared who is not an ADHIKARI (Preparedness means having Sadhana Chatustaya Sampatti)(Viveka - Self knowledge alone will free me from sorrow / Vairagya - As Guru Sastra Upadesa alone give self knowledge that alone is of primary importance in life / Shatka sampatti - All organs are integrated to follow Guru Sastra upadesa / Mumukshutvam - Intense desire for Guru Sastra Upadesa & self knowledge.
33. How does Yama Dharma Raja check if Nachiketas has mumukshutvam or intense desire for self knowledge ? (1.1.21) DISCOURAGEMENT TEST - Yama says this knowledge is very subtle even Gods cannot grasp.
34. How does Nachiketa tackle this obstacle intelligently ? (1.1.22) He uses the very same obstacles for good use! If Gods also do not know this knowledge must be rare indeed! I will not get another teacher better than you (As this matter concerns death and you are the HOD in this department!). So there is no better 3rd boon than this ! Even if you ask 100 times I still want this - shows the teevra mumukshutvam or intense desire for the boon.
35. How does Yama Dharma Raja check if Nachiketas has Vairagyam ? (1.1.23 & 24 & 25) TEMPTATION TEST - THIS WORLDLY - IHA LOKA ARTHA KAMA PURUSHARTHA - He offers children grandchildren with long life, gold, elephants, horses, cattle in thousands the most prosperous kingdom on earth! Or any other. OTHER WORLDLY - PARA LOKA DHARMA PUNYA PURUSHARTHA - Fair maidens with their own chariots and own musical instruments.
36. What is the indirect teaching in the TEMPTATION TEST - If one has to choose ATMAJNANAM one has to be ready to sacrifice all the temptations.
37. How do you justify Nachiketas rejection of temptations as BEING DUE TO DISCRIMINATION VIVEKA & NOT BEING DUE to childishness ? (1.1.26, 27, 28) - REASONING TEST - His rejection of temptations is born out of discrimination as is indicated in verses -(1) all temptations are temporary (may not be there tomorrow even) (2) unpredictable, (3) senses get old, (4) life itself is short. na vittena tarpaṇīyo manusyo - (5) No man is happy with wealth it cannot give lasting happiness peace or security. (6) Also, Since he has met Yama, Nachiketas contends, in any case Yama will give him a long life and wealth! (7) Also, having seen *ajīryatāmamṛtām* (possibility of NO old age / death), why would one want music entertainment and pleasures or long life ? *sa eva varastu me varaṇīyah* - the only boon I have to ask is the boon of Self-knowledge.
38. How does Yama come to know that Nachiketa has VAIRAGYAM & VIVEKA ? - Rejection of temptation indicates his VAIRAGYAM & the reasons he gives to reject the temptation indicates his VIVEKA.

39. Fill in the blanks. happiness does not depend upon what I have, but happiness depends upon _____. (what I am)
40. How did Yama come to know Nachiketa had Samadi Shatka Sampatti ? - Shradda was indicated by the faith in the Viswajit Yajna - proper performance of the rituals and giving proper dakshina, Titiksha was indicated in his ability to beat hunger for 3 days, Samadhana was indicated by his ability to repeat well the Nachiketa ritual, Sama & Dama were indicated by rejection of temptations. Thus Nachiketa has passed the entrance test

VALLI 2

- What are the 2 major topics in this valli ? - First 13 verses deal with glorification / stuti of sisya (verse 1 to 6, then 10, 11), brahmavidya (Verse 7) & acharya (Verse 8 & 9) and The later half of this valli deals with Brahmavidya.
- As a part of the discussion of the glory of the student, Lord Yama says Sisya takes to Shreyo Marga or Jnana Marga. List the differences between Karma Marga & Jnana Marga (1.2.1)

Karma Marga - Materialism	Jnana Marga - Spiritualism
The Pleasant one instinctive or natural attractive	The Good one
Preyas = Sakama Karma	Shreyas = Karma Yoga first & Jnana Karma Sannyasa next
Veda Purva	Vedanta
Destination is Anatma Sukham	Destination is Atma Sukham
Sukham through external factors - Vishaya Upadi and loka	Indigenous Sukham
External journey	Internal journey
Leads to fleeting happiness security & peace	Leads to permanent happiness peace security
Sadosha Phala - BAD Defects	Nirdosha Phala
Focus is on what I possess - Accumulation	Focus is on what I am - Mental renunciation
Born of Avidya - unaware of Atma - identifies with limitations of Body-mind feels inadequate - yearns for external support - Dependent. Go from dependence to dependence.	Born of Vidya - Abides in Atma. No feeling of inadequacy whatsoever. Independent.
Makes one extrovert - Pravrtti	Make one non-extrovert- Nivrtti
<i>Arthāt Hiyate</i> - They fall away from the real goal of life.	<i>Sādhū Bhavati</i> - Life is successful

- Why are the above 2 margas available only to human beings ? - Only Humans have free will (1.2.2) Animals are instinctively programmed and dont have the conflict of what to choose !

4. What is the meaning of *samparītya vivinakti dhīrah* ? (1.2.2) The intelligent, having analysed thoroughly, discriminates between अनात्म सुखम् and आत्म सुखम् and chooses shreyaha.
5. A karma yogi is in which of the above 2 margas? (1.2.2) Since Karma Yoga is a stepping stone to Jnana marga, a karma yogi is in jnana marga.
6. Nachiketa is in which of the 2 margas ? (1.2.3) *abhidhyāyan ayasrāksīḥ* deliberately, consciously, with knowledge nachiketas rejects all temptations so he is undoubtedly in Jnana Marga.
7. Can both these margas be chosen at the same time to have the best of both ? (1.2.4) *ete viśūcī dūram viparīte* materialistic pursuit and spiritual pursuit are diagonally opposite, choice of one naturally means the rejection of the other. One is based on Vidya, the other Avidya.
8. Being diagonally opposite one who gives up Jnana marga gives up its Saadhanas also. Give example of अपौरुषेय vishayaha - what is not available to our senses but is present. (1.2.5) स्वप्न is अपौरुषेय vishayaha with regard to the waker's sense. अपौरुषेय visayaha is divided into two in our tradition. One is called dharma- the laws of karma, the laws governing the universe. And the second topic is called Brahman – the Truth, the Reality. For these do not rely upon your sense organs and intellect, better rely upon the वेद प्रमाण. Bālam, the childish those unable to learn from experiences (parikṣya lokan) say para loko nāsti they believe in 2 purusharthas (artha kama) only. For them dharma (punya papa) & brahma (moksha) do not exist. If I don't accept the goal, how am I going to accept the means? And the vaidika sadhanas means are called *sāmparāyaḥ* in this verse. These childish people reject the sadhanas too.
9. What is the punishment for those who reject the अपौरुषेय vishayaha ? (1.2.6) *punaḥ punaḥ me vaśam āpadyate* - Again and again they will come under the grip of Yama Dharma Raja.
10. What is the glory of this knowledge (atmajnanam) ? (1.2.7) Most people have Artha kama iccha but it has limitation of ihaloka sukham so some convert to dharma iccha but it has limitation of swarga loka sukham so some convert to moksha iccha of which few then convert to jnana iccha of which very few then convert to guru sastra upadesha iccha. Even those few who do sravanam may not understand. This shows the rarity of this knowledge.
11. Why does one not understand despite sravanam ? (1.2.7) Due to objectification orientation. Atma is ever the experiencer never the experienced. (Every experience presupposes the blessing of Atma)
12. What is the glory of the acharya ? (1.2.8) This knowledge is about Atma which is subtler than the space not available for sensory perception and comprehension, yet, the teacher succeeds in communicating this to the student.
13. What is the title Yama Dharma Raja gives to such an acharya in this verse ? (1.2.8) *ANANYAHA* - This acharya is Sampradayavit (part of a Gurusya Parampara) He is a Srotريا Brahma Nista. For him there is NO OTHER or NO ANOTHER - Brahavidya knowledge is autobiographical & Brahman is not different from himself. What he teaches and what he is have to be one and the same. Such a teacher is an the embodiment of shanti and purnatvam, Such a Guru is Brahma Nista
14. When such a Guru for whom Vedanta is his life and the subject matter is himself communicates even if sisya doesn't want to understand he will. *AGATIHI ATRA NASTI* means non-understanding is not there.
15. What is more important ? Acharya or Sastra ? (1.2.9) Acharya or Gury by definition includes Sastra because he is Sampradayavit, therefore Acharya is more important.
16. Why does Yama Dharmaraja glorify the student Nachiketas by saying that Nachiketas is superior to himself ?! (1.2.10, 11) As a manushya Yama Dharma Raja wished for swargaloka while even as a kid Nachiketas wishes for moksha he rejected firmly having studied that particular post very well,

having weighed the pros and cons even Brahma loka padavi out of wisdom -*dhīro naciketaḥ dṛṣṭvā dhṛtyā atyasrāksīḥ*

17. Explain the word *gūḍhamanupraviṣṭam* (1.1.12) - In the mind in the darkness of the cave of the heart the ATMA is hidden. Can all pervading Atma ever be hidden ?! This statement is made in a figurative sense: the thoughts in the mind distract one from the ever evident ATMA. This distraction & therefore being always focussed on other things makes me preoccupied, never able to turn attention to the witness of all the thoughts the ATMA. This makes the ever evident consciousness as if being hidden.
18. What is the name of Sadhanas Yamadharma Raja gives as a means of obtaining atmajnanam, here ? (1.2.12, 13) These are called as *Adhyatma yoga* (normally called Jnana Yoga & in mandukya upanishad called asparsha yoga)
19. What are the 3 Sadhanas Yamadharma Raja gives as Adhyatmayoga? (1.2.13) - (1) *etad srutvā* is sravanam - consciousness alone is satyam, (2) *samparigrhya* is mananam - clearly grasping, (3) *pravṛhya & āpya* - having intellectually separated atma claiming it is nidhidhyasanam. *sa modate* - having attained that one revels.
20. Mantra 1-2-14 is only paraphrasing Mantra _____ - 1-1-20
21. What is the meaning of *anyatra dharmādanyatrādharmād* in mantra 1.2.14 where Nachiketa is asking Yama Dharma Raja what is Atma ? - Good Karma produces punya or dharma while bad karma produces papa or adharma. Atma is beyond karma - good or bad. Atma is not a karma phala. No karma can give Atma. Jnanam alone can give Atma.
22. What is the meaning of *anyatrāsmāt kṛta akṛtāt* in mantra 1.2.14 ? - Atma is beyond effect kṛta & cause akṛtāt
23. What is the meaning of *anyatra bhūtācca bhavyācca* in mantra 1.2.14 ? - Atma is kala atitaha beyond past present and future.
24. Since Atmajnanam is very subtle, what sadhana does Yama Dharma Raja prescribe for the seeker? (1.2.15,16,17) - OMKARA UPASANA - Meditation on Om as a symbol for Brahman.
25. What are the different ways in which the Omkara Upasana helps the seekers ? - 1. Omkara Upasana followed by Nirguna Isvara Vichara leads to Jeevan Mukti here and now. 2. Omkara Upasana continued till the time of death leads to Krama Mukti through brahma loka in a later birth.
26. sarve vedā yatpadamāmananti (1.2.15) This pada of the mantra suggests both vedapurva and vedanta talk about one goal (moksha) . How to reconcile this ? - The aim of vedapurva is vairagya by knowing the futility of material results then one is interested in vedanta vichara which takes one to moksha. Hence there is only one ultimate goal.
27. Śresṭhametadālambanam.- what is the greatest symbol of the lord ? (1.2.17) OM
28. Why is OM the greatest symbol of the Lord ? - For the sakama bhakta it can give **swarga**, for the nishkama bhakta it can be a means for **karma mukti** in a later life & for a nishkama bhakta who has done Atma vichara it can be a means for **jivan mukti** here and now - since it is so versatile it is the greatest symbol of the lord. (1.2.17)
29. From which Mantra in the Kathopanishad does the actual teaching of Atma jnanam begin ? - 1.2.18, from this mantra atma laskhanam is described in a condensed manner.
30. What is the first feature? (1.2.18) - *vipaścit* - of the nature of CHAITANYA SWARUPAM, jnana swarupam or CONSCIOUSNESS - an independent entity that enlivens the body mind complex
31. What is the second feature ? (1.2.18) - *na jāyate mriyate vā* - ATMA NITYAM - Changeless, NIRVIKARAM, without cause and effect. It does not have the 6 modifications of potential existence, birth, growth, metamorphosis, decline & death.

32. What are the third & fourth features ? (1.2.19) - *nāyam'hanti na hanyate* - AKARTA ABHOKTA - Atma has no association to Karma (punya or papa) or karma phala (sukha or dukha). Atma is free from Sanchita Prarabdha Agami Karma so is free from punar janma. Karta produces hurt and bhokta guilt. Without atma jnanam throughout the life I am assailed by, tormented by hurt and guilt. By owning up akarta abhokta Atma as my true nature, I keep on doing my actions with good motive but I don't allow my day to day transactions to create hurt and guilt.
33. What is the fifth feature ? (1.2.20) - SARVA ADHISTANAM, SARVAADHARAM as "is"ness or Existence inherent in the entire creation, the very sad-rupam. *nihito guhāyām jantoho* - Atma is located in the mind of every living being as the witness of thoughts and the blankness which is the absence of thoughts.
34. What are the preconditions that Yama lays to claim Atma in mantra 1.2.20 - akratuḥ tam paśyati- only mind free from desires, expectations (which distract one from the ever evident consciousness) can perceive the Atma.
35. What is the sixth feature ? (1.2.21) *DURVIJNEYAM* is very difficult to understand. Atma itself does not have any feature, but when associated with Body Mind Complex appears to have their features. So it is confusing. Example - the light in the lighthouse does not move - but appears to move due to the moving coverings.
36. What is SAMANYA & VISESHA CHAITANYAM ? (1.2.21) -

SAMANYA CHAITANYAM	VISESHA CHAITANYAM
All pervading - no boundaries	Localized to the reflecting medium
Dominant in sleep	In Wakeful state dominates as if
Example - Diffuse sunlight in room	Example - Reflected Bright sunlight in room
All pervading so no movement	Localized to RM so appears to move and appears to travel after death
Intrinsic	Incidental
Nirupadika Chaitanyam	Sopadika Chaitanyam.
Without pain pleasure	With pain and pleasure
Higher Nature	Lower Nature

37. In the Verse 1.2.21 *āsino dūram.vrajati* refers to which chaitanyam ? - Vishesha Chaitanyam
38. In the verse 1.2.21 *śayāno yāti sarvataḥ* refers to which chaitanyam ? Samanya Chaitanyam.
39. In this verse 1.2.21 *madāmadam.devam* refers to which chaitanyam ? both! Madam - refers to pleasure and pain of visesha chaitanyam in association with RM the mind & Amadam refers to samanya chaitanyam without RM. Ajnani identifies with Vishesha Chaitanyam and suffers pain and pleasure while a Jnani identifies with Samanya Chaitanyam. Chaitanyam being so confusing with seeming opposite features is difficult to grasp so Yama Says only people with a subtle mind like him can grasp. Who else can ?

40. What is the seventh feature ? (1.2.22) - SARVAGATAM / MAHANTAM - INFINITE - Desa Kala Atithaha Atma - *asārīram ānavasthesu avasthitam*- Atma cannot be embodied as it is all pervading yet is present in all impermanent bodies
41. What is the benefit of knowing all the seven features (1.2.22) - Aparokshataya jnatva - *dhīro na śocati* - thereafter he doesn't know what is sorrow
42. What SADHANAS does Yama teach in (1.2.23 & 24) to know the Atma ? - (1) Atma Jnanam is a choice. It is available only for the one who has a burning desire for it and sincerity for it. It must be the No 1 priority and all else subservient to it. *pravacana medhayā sravana* are secondary sadhanas which will fructify only if there is **teevra mumukshutvam** which is the primary sadhana. *ātmā vivṛṇute tanūḡsvām* - for the one who chooses it Atma reveals its swarupam by itself. (1.2.23 is present in mundakopanishad too). (2) being *duṣcaritām* will not help - be a **morally sound** person. (3) being *āsāntah* will not help - develop **Damah** - Sense Control. (4) being *āsamāhitah* will not help - develop **Samadhana** - Focussed mind. (5) being *āsāntamānasah* will not help - develop **Samah** - Mind Control. (1.2.23 highlights teevra mumukshutvam while 1.2.24 highlights samadi shatka sampatti)
43. Trick question! Is self effort more important or God's grace ? - Trick answer! God's grace is always there so it is self effort!
44. What is the eight feature of Atma ? Atma is SRISTI STITHI LAYA KARANAM - The locus from which the world arises rests & resolves. Space and time are within Atma (Space - creation is food and time is a side-dish, swallowed by Atma as if), nothing is beyond Atma. Atma is beyond time and space. Atma Desa Kala Atitaha Bhavati. Brahmanas & Ksatriyas being the most important part of society being providers of dharmic infrastructure (by teaching and fear) represent space and death represents time. ka itthā veda - Yama says very few know this fact !

VALLI 3

- What do you mean by the word Atma ? - FIRST PERSON SINGULAR. All the eight features mentioned are my features, aparokshataya.
- What is the focus of the 3rd valli ? - Atmavidya. It is being repeated (abhyasa) again and again since it is very subtle.
- What are the three topics covered in the 3rd valli? (1) Atma vidya sadhana (Mantra 1 - 9) (2) Atma Vidya (Mantras 10 - 15) (3) Atma Vidya Phalam (Mantras 16 - 17). The focus is on the Sadhanas - on the preparatory disciplines
- How does Yama Dharma Raja begin the 3rd valli ? (1.3.1) By introducing JIVATMA LAKSHANAM in the Mantras 1 & 2 as Reflected Consciousness RC. The Paramatma is already introduced in the 2nd valli with 8 features. It is evident from the 8 features that Paramatma is EKA, ADVITIYA. This discussion therefore leads to Aikyam, between Jivatma and Paramatma.
- What is unique about the mind (RM)? (1.3.1) Although the mind is inert matter it has the unique ability to reflect the all pervading consciousness (OC) and become sentient. This borrowed, captured or manifest consciousness is called Pratibimba Chaitanyam or Chidabhasa (RC)
- Compare & contrast OC and RC -

OC (Paramatma)	RC (Jivatma)
Chaitanyam	Pratibimba Chaitanyam
Svatantra	Paratantra - depends on OC and RM

Chit	Chidabhasa
All pervading, Aparichinam	Located, Parichinam
Changeless	Subject to change
Motionless - Achalah - No Travel	Moves whenever RM moves
No Change at death also	Travels to new gross body at the time of death
Ekah - One	As many RMs so many RCs
Not capable to act - Akarta so abhokta	Capable of action becomes Karta & bhokta
Paramatma	Jivatma
आत्मा:	छाया
Satyam	Mithya
OC is emphasised more in Jnana Kanda	RC is emphasised more in Karma Kanda

7. How many “Cs” or “consciousnesses” are there in the living body & in the dead body ? - Dead body has 1 (OC) while Living body has 2 (OC & RC see Atma Durvijneyam in Valli 2)
8. Where do the Paramatma & Jivatma reside ? (1.3.1) - guhām.praviṣṭau means in the cave of the heart in the mind they reside. There also the sacred place where the Paramatma resides is called as [parame parārdhe](#)
9. In this mantra (unlike mundakopanishad dva suparna) [ṛtam.pibantau](#) is in dual number (dvi vachana) and gives the meaning that both jivatma and paramatma consume karma phala! How to reconcile this ? - It is not that paramatma consumes karma phala, but, paramatma is closely associated with jivatma & since paramatma’s blessing is involved it appears as if paramatma is also experiencing (see discussion on Samanya & Vishesha chaitantam in Valli 2). Therefore we should say one is directly experiencing, the other is *as though* experiencing.
10. When Jivatma takes an animal birth KARTRTVAM is not expressed as animals do not have free will. For Kartrtvam to express once again the Jivatma will have to take human birth which will happen when _____ punyam will fructify. - Sanchita Punyam.
11. The destinations or paths that the Jivatma can have, are the 4 purusharthas Dharma Artha Kama & Moksha. In Kathopanishad these are reduced to two. What are they ? SHREYAS or Jnana Marga or Spiritual goal & PREYAS or Karma Marga or material goal
12. In the Mantra 1.3.2 What is reference to Shreyas & Preyas ? -
Shreyas is referred to as [akṣaram.brahma](#) or Brahman, [abhayam.titirṣatām.pāram](#), the other shore of samsara which is ever secure, fearless & Preyas is referred to as [nāciketam](#) means karma, [ijānānām](#) of the ritualist. Having described the Traveller, Jivatma & the destinations, the Upanishad assumes we are all interested in Sreyas or Spiritual journey alone & wants to talk about the ideal conditions for such journey
13. For any journey the Vehicle must be journey worthy. For this the Upanishad gives a beautiful analogy. What is this analogy known as ? - Rathakalpana described from Mantras 3 to 9.
14. What are the preparatory disciplines conveyed through RATHAKALPANA to make sure the vehicle is journey worthy? (1.3.3 & 1.3.4 & 1.3.6) (1) The Chariot / Body ([śarīram*rathameva](#)) must be kept

healthy through astanga yoga. This is AROGYAM (2) Horses / Sense (*indriyāṇi hayānāhuh*) organs must be kept healthy & obedient to listen to the classes and read the books. This is called DAMAH (3) Reins / Mind (*manah pragrahameva*) must be kept healthy & emotionally resilient so that violent emotions do not cloud thinking and discriminative power to maintain psychological balance. Good values nurture good mental health. This is called SAMAH (4) The driver / Intellect (*buddhim tu sārathim*) must be kept healthy - sharp and with sound reasoning, understanding and logic. 3 sciences tune the intellect - logical reasoning (tarka) , language analysis (mimamsa) and grammar (vyakarana). This is called VIVEKAH. (5) Not only must each organ be healthy, all these organs should function in coordination. This is called ARJAVAM. If all are healthy they are like a friend & the Yajamana (Jivatma Bhokta the experiencer) will travel & reach their destination successfully.

15. What is the map for this journey ? - Guru & Sastram
16. If they are unhealthy (1.3.5 & 1.3.7) (senses are not disciplined, mind unruly, does not obey, has Kama krodha ..problems and intellect uninformed and without purpose) they are like an enemy & the Yajamana will not reach the destination and will not gain liberation. Hence, the first rule of spirituality is I take charge of my life. I am responsible and accountable for my life.
17. What is the meaning of the words *vijñānavānbhavati* with regards to the intellect ? (1.3.6) This is a reference to the intellect which is healthy - very clear about the goal of life. Whatever we are doing in our life are all incidental and intermediary, meant for preparing the mind to gain sadhana chatustaya sampatti. This is referred to as Vyavasayatmika buddhi in the Gita 2.41. The healthy intellect is always aware of this. Good Values, satsanga, karma yoga & dharmic way of life make sure samatvam is maintained even in the worst crisis in life & the mind and intellect will be healthy.
18. Who is the ultimate controller in the Rathakalpna ? It is the intellect. If the intellect is made healthy then the mind senses and body will become healthy. If the intellect is unhealthy (1.3.7) the mind will become unruly, does not obey and the senses impure moving about in an improper field. The person doesn't watch thoughts or words or actions or habits or character and so does not reach his destination.
19. What are the two methods to make the intellect healthy ? - (1) Educating the intellect with Sastram (2) Based on the information make the intellect judge or discriminate properly
20. Therefore what is the key for a healthy vehicle and a healthy journey ? (1.3.8) *vijñānavānbhavati* - Informed intellect is the key. The right understanding through Guru and Sastras. Initially Artha kama pradhana life but in keeping with Dharma and parallelly through karma yoga gets chitta shuddi and thereafter dharma moksha pradhana life.
21. The destination reached by a healthy intellect is described in 1.3.9 as *āpnoti tad viśṇoḥ paramam padam*. What is Vishnu Padam ? - The higher nature of Lord Vishnu, nirguna chaitanyam the all pervading formless non dual immanent transcendent consciousness. "Reaching" is dropping the notion of distance, means discovering what was already there, waking up to one true nature. It is not a physical journey but an intellectual one. From Form to Formless is the journey possible through a healthy ratham.
22. Journey from Form to Formless attributeless cannot be easy if done suddenly so What method or Prakrya does the Upanishad adopt to reveal the formless gradually ? (1.3.10) Pancakosha Viveka. This Valli now talks about Atma Jnanam in Mantras 1.3.10 & 1.3.11.
23. Since the destination is of the form of all pervading formless consciousness already within me & the journey is of the nature of intellectually dropping the notion of distance, what would correctly describe this journey ? (1) External journey to acquire possessions (2) Inner journey to claim what

was always mine ? - (2) inner journey. This inner journey is SHREYAS. This inner journey comprises of gradually shifting my claim from my grosser personality to subtler personality

24. What are the 5 stages in this inner journey ? & what is the journey called ? - Annamaya, Pranamaya, Manomaya, Vijnanamaya & Anandamaya. It is called PANCA KOSA VIVEKAH - Each inner stage is more subtle, more close to my nature and is more pervading. Beyond the 5th lies ATMA which is the subtlest, is myself and is all pervading. The Mantras 10 - 15 represent Atma Vidya Portion, the Jnana Yoga portion, represented as PANCA KOSA VIVEKA in this 3rd Valli.
25. In the Mantra 1.3.10 & 1.3.11 what are the stages mentioned in the inner journey ? From the Gross to the subtle are (1) Stula Sarira - Gross body (this is not in the mantra & is to be supplied) (2) Indriyani - Sense organs (as they control the stula sariria) (3) Artha - Sense objects (as they tempt the senses - first is mere fancy, then wanting, then attachment) (4) Manah - Mind (as the sense objects exist in the form of thoughts in the mind - which arise and dissolve in the mind) (5) Buddhi - Intellect (As all emotional problems can be handled by the knowledge in the intellect) (6) Mahan Atma - Total Intellect - Hiranyagarbha (as there is no individual separate from the total) (7) Avyaktam (undifferentiated state) - Karana Avastha - Here intellect resolves & arises into / from the seed condition. This is anatma in dormant form (8) Purusha - The Consciousness principle witness of the blankness of Avyaktam. Having given up the ABHIMANA to successive subtler stages one must own up & claim the Consciousness as his nature.
26. What faculty does one need to own up and claim the Purusha ? It is the mind. But when I own up the Consciousness the mind is not included in that. Just as I use my spectacles for my transactions but the spectacles are not included in me as a person. Similarly with the help of the mind I own up the I, which is free from the mind also. Arriving at this I is the end of the inner journey - (1.3.11) sã parã gatiḥ - That is the ultimate destination.
27. Since this is a inner journey the ultimate destination culminates within me - *esa sarvesu bhūtesu atmā na prakāśate* (1.3.12) - in the ever present awareness (pratibodha veditam matam ... Kena Upanishad) which is witness of presence (jagrat and swapna) as well as absence (susupti) of thoughts. How can such an ever present Atma be *gūḍhah* ? If nothing can be bigger than the Atma, How can such an Atma be “covered” ? Since all our faculty are extroverted we are always preoccupied with thoughts which distract us away from the ever evident consciousness. Examples for this are - We are preoccupied with the hand & miss the light because of which the hand is known, we are preoccupied with the characters & miss the screen because of which the characters are seen. We are preoccupied and absorbed in the 5 koshas we lose sight of the Chaitanyam. Atma is *gūḍhah* or concealed because of our extroverted nature.
28. What, therefore, is needed to “uncover” the Atma ? We need to turn our attention to the already evident limitless indivisible consciousness which is our true nature.
29. How to turn our attention to the ever evident Atma ? In the form of owning up. I am not the thought, but I am the awareness because of which the thought is made known. Similarly I am the body, but I am the awareness because of which the body is made known and sentient. I am not the blankness in deep sleep but the awareness which illuminates the blankness.
30. Dull intellect will be preoccupied and absorbed in the 5 koshas. What is the nature of the intellect which can turn attention to Atma ? (1.3.12) (1) *agryayā buddhyā* - very sharp intellect can make fine distinction between thought and Consciousness, Separation cannot be done physically, you have to use your intellect to separate. Thoughts rise and ebb, the consciousness does not. When thought is Consciousness illumines the thought, when the thought is resolved still Consciousness is illumining the thoughtless state. Therefore thought is object, Consciousness is subject. Thought is illumined,

Consciousness is illuminator (2) *sūksmayā buddhyā* - very subtle intellect can drop the objectification tendency also called bahirmukhatvam.

31. In the scriptures themselves elsewhere it is said the mind cannot know the आत्मा. Now here you are saying the mind alone has to know the आत्मा. How to reconcile this ? when the scriptures say the mind cannot know it means unprepared mind cannot know & when they say Mind can know means prepared mind alone has to know
32. How to get a prepared mind? How to get *agryayā sūksmayā buddhyā* ? (1.3.13) Here the teacher is emphasising meditation as a method for preparing the mind. Meditation is of two types (1) Upasana - before Sravanam & (2) Nidhidhyasana - after sravana, in this Mantra Nidhidhyasana is emphasised. *yacched vāc manasī prājñā* - The speech which represents the 10 jnanakarmendriyas must be withdrawn into the mind. *tad jñāna ātmani yacched* - then withdraw that (mind - idam vrtti) into Intellect - aham vrtti (jñana Atmani) then *jñānamātmani mahati yacched* - then withdraw the intellect into total intellect (hiranyagarbha) then *yacched shānta ātmani* - then withdraw into the consciousness from aham vrtti to aham which is the witness of the aham vrtti. Turning the attention from the observed to the observer. Now own up the higher nature and disown the body. This practice is called Nidhidhyasanam. So you spend time on this until you find this knowledge transforms your personality. Meditation removes objectification. If adequate Upasana is done, Sravanam transforms one's personality directly without need for Nidhidhyasana.
33. 1.3.14 is a comprehensive Mantra presenting a range of sadhanas (equivalent to parikṣya lokan of mundaka) - Explain the sadhanas. (1) *uttisṭhata* - Arise - Diagnose the problem - the malam in chitta. Problem is not being aware of one's true nature and developing Raga (belief that the outside world will bring me happiness) Dvesha (belief that the outside world brings me sorrow, so finding a problem outside world) to the external world. The Karma Yoga way of life helps to purify the mind as a stepping stone (2) *jāgrata* - Awake - To your true non dual nature through Jnana Yoga.
34. How to wake up to our true nature ? (1.3.14) *prāpya varān nibodhata* - Go to a Guru reverentially and ask for self knowledge.
35. What will a Srotريا-Brahmanista Guru do when asked for self-knowledge ? If Guru is Sampradayavit, he will teach in a systematic manner for a length of time - there is no shortcut (if there was Krishna would have certainly used it for Arjuna who asked for it in the middle of battle). nibodhata - you shall then know through sravana and manana.
36. How difficult is the journey of Jnana yoga ? (1.3.14) it is *durgam* - very difficult to tread. It is *duratyayā* - difficult like walking on *ksurasya* - razors, *niṣitā dhārā* - sharp edge.
37. Since Jnanat Eva Kaivalyam, How to make the difficult journey easy ? By preparing the mind through Sadhana Chatustaya Sampatti. How to prepare ? Through Karma Yoga & Jnana yoga.
38. What does Mantra 1.3.15 define Brahman as ? This is a very important mantra. (1) *aśabdāṃ asparśam arūpam arasam agandha* - Indriya agocharam (2) *anādi anantam avyayam* - without birth, without death and without intermediary modifications therefore (3) *dhruvam* absolute - beyond space and time therefore (4) *nityam* - eternal (5) mahataḥ param beyond total intellect of Hiranyagarbha. If one know such Brahman aparokshataya as one's own nature - *tan mṛtyumukhāt pramucyate*, he will be free from mortality - means he will be free from the notion that he is mortal.
39. What are the 2 possible meanings for *brahmaloke mahiyate* in Mantra 1.3.16 ? - Whoever hears this sanātanam - eternal dialogue between Nachiketas & Lord Yama, contained in the first chapter, (1) if the dialogue is successful attains to Brahman here & now - Jivan mukti or (2) If the dialogue is not successful will attain to Brahman in Brahma Loka later - Krama Mukti.

40. What is the benefit of parayanam of the first chapter ? (1.3.17) When the first chapter is recited with purity (after bath reverentially) in an assembly of Brahmanas & during Sraddha ceremony he will be blessed with *anantyāya kalpata* - extraordinary benefits - it will purify the mind, and develop an interest in knowing the meaning. This will indirectly lead to moksha.

ADHYAYA -2

VALLI 1

1. What is the focus of Dvitiya Adhyayaha ? In the Prathama Adhyaya Atma Jnanam was the subject matter in a few Mantras only. It was discussed in Valli 2 as a part of Atma Lakshana topic and in Valli 3 as Panca Kosa Viveka topic. In the Dvitiya Adhyaya there is more serious discussion on Atma Jnanam - This is the main teaching of Kathopanishad.
2. What are the topics in this Valli ?
 - a. Sadhanas for Atma Jnanam (1) Non extrovertedness as Sadhana (Mantras 1 & 2)
 - b. Atma Jnanam (1) Drik Drishya Viveka (Mantra 3) (2) Avasta Traya Viveka (Mantra 4) (3) Sarva Atma Bhava (Mantras 5 - 11)
 - c. Atma Jnana Phalam (1) Jivatma Paramatma Aikyam (Mantras 12 & 13) (2) Comparing Dvaita & Advaita Darsanam (Mantra 14 & 15)
3. The first 2 Mantras deal with the spiritual preparation for gaining Atma Jnanam. What is the Sadhana prescribed here ? (2.1.1 & 2.1.2) - Non extrovertedness through Samah & Damah. Instinctive natural extrovertedness (bahirmukathvam) itself is a very big obstacle as one childishly (not learning from lessons of life (Pariksyā lokan)) is always busy with the external world - which is not allowing one to come to आत्मा. Mind is either focussed on the *observed object* or the *observer subject*. It cannot be focussed on both at the same time. Non-extrovertedness comes by discriminative power, by knowing that whatever is outside is perishable. It has 3 defects - B. A. D. Lord Yama says if you hold on to any anatma you will be in trouble. And if you don't want to be in trouble hold on to Atma which is beyond time space, beyond my access. This qualification is called Vivekya Janya Vairagyam - dispassion or detachment from anatma born out of maturity, conviction, discrimination, wisdom. How to hold on to Atma ? - By turning the mind and the senses away from the world, turning the attention away from the objects and turning towards the very subject. How ? By using a mirror - Guru Sastra Upadesa as a mirror. For vyavahara the eyes (& other senses / mind) are open, but the idea is not to be lost in them, to be aware of the Atma in and through vyavahara.
4. In the important Mantra 2.1.3, which is the beginning of the set of Mantras dealing with ATMA SWARUPAM, How does Lord Yama define Atma ? Atma is the consciousness principle, chaitanya swarupam, because of which everything (world / body / mind) is experienced. It is distinct from these.
5. What is the consciousness principle ?
 - 1) Consciousness is not a part or property or product of the body,
 - 2) It is an independent entity separate from the body, which pervades and enlivens the body, as life principle
 - 3) It is not limited by the dimensions of the body,
 - 4) It continues to survive even after the fall of the body,
 - 5) That continuing Consciousness cannot transact not because it is absent but because the transacting medium is not there.(THAT CONSCIOUSNESS IS YOU!)

6. How to own up this Consciousness? 2.1.3 The उपनिषत् gives a method called DRIK DRISHYA VIVEKAH, observer-observed-analysis. It has 3 stages (1) *I am not the world which is experienced by me & different from me.* (2) *I am not the body which is experienced by me & different from me.* (3) *I am not the mind which is experienced by me & different from me* (I experience both the thought-filled and thoughtless states of the mind). Note that the body & mind are intimate, yet they are not me any more than a well fitting spectacle, which I know is not me. Having thus intellectually negated the world, the body & the mind one is left with the Subject, the Atma which is ever the experiences & never the experienced.
7. What is the proof of existence of such a subject which is never an object of any experience ? You don't require a separate experience of the experiencer because the experience of every object reveals the presence of the experiencer - Kenopanishad - Pratibodha Veditam Matam. In deep sleep both the body and mind are resolved, but I, the Consciousness will continue. I may not have an experience due to lack of the medium of body & mind but I certainly continue.
8. In Mantra 2.1.3 What are the 5 parts into which the Upanishad classifies the world ? (1) rūpam, (2) rasam, (3) gandham, (4) śabdān (5) sparśā. Everything that is existent is known and everything that is known is within Consciousness.
9. What is the meaning of the line - *etadvai tat* ? This Consciousness is the आत्मा which you wanted to know through the third boon, Oh Nachiketas.
10. The Upanishad now gives a second method to own up the consciousness, in the Mantra 2.1.4, What is this method ? AVASTA TRAYA VIVEKA. AVASTA TRAYA SAKSHI - Atma is the witness of all the three states of experience. In Jagrat Avastha - Wakeful state the Atma is witness of the outside world of objects with its distinct object space and time. In Swapna Avastha - Dream state the Atma is witness to the inner world of thoughts with its distinct objects space & time. In Susupti Avastha - Deep sleep state the Atma is witness to the absence of objects or thoughts. Thoughtless state is not an empty mind but a mind pervaded by pure consciousness. *These varied avasthas come and go but the witness consciousness remains one and the same.*
11. From the above 2 Mantra is it correct to infer that consciousness is located in the brain ? - No the Mantra says that consciousness is *mahāntam, vibhum* - Infinite and all pervading.
12. What type of knowing is *ātmānam, matvā* ? (2.1.40 - its a knowing Atma as one's own nature subjectively, aparokshataya अहम् Atma iti ज्ञात्वा.
13. What is the benefit of such knowledge ? (2.1.4) dhīro na śocati thereafter the discriminative one will never have sorrow in life. All sorrows are because you don't know who you are. And once you know there is no scope for sorrow. So where knowledge is there cannot be sorrow.
14. How does Lord Yama convey in these following Mantas THE VISION OF SARVA ATMA BHAVAHA (one आत्मा, the Consciousness alone is appearing in all forms) ? - He conveys that one OC alone is expressed in the form of all the six RCs described in the Mantra (2.1.5 to 2.1.10). The 6 RCs (manifesting OC) are - Vyasti (with reference to body) - Visva, Taijasa, Prajna & Samasti (with reference to world) - Virat, Hiranyagarbha & Isvara
15. What is the difference between Stula Sukshma Karana Sarira ? Stula is known to me and others, Sukshma only to me and Karana to none.
16. Which Pair of RCs does the Mantra 2.1.5 highlight ? - आत्मा alone is in the form of Prajna & Isvara (Karana Sarira and Prapancha)
17. Which Pair of RCs does the Mantra 2.1.6, 2.1.7 & 2.1.9 highlight ? Atma alone is in the form of the middle pair – Taijasa & Hiranyagarbha (Sukshma Sarira & Prapancha)

18. Which Pair of RCs does the Mantra 2.1.8 highlight ? - आत्मा alone is the form of the grossest pair – Visva & Virat (Stula Sarira & Prapanca)
19. What is the essence of the Mantra 2.1.10 - This is winding up of the Sarva Atma Bhava Section which points out that one Consciousness alone is in the micro as well as macro. Who is that Consciousness? I am that Consciousness. Once you understand this you can say I am everything – अहम् एव इदं Sarvam. The qualified student comes to know, recognizes, realises, discerns, understands the आत्मा, the original Consciousness intimately as himself.
20. What is the difference between the reflections ? - Since ईश्वर's medium is the vastest and subtlest the reflection will be the brightest. Whereas we are the smallest and the grossest full of inferiorities. And therefore we are like the electricity expressed through a night lamp. Wise man understands that both are the unreal manifestation, reflections of one आत्मा alone. The quality as well as the quantity of the reflection will depend upon the reflecting media. And Lord Yama wants to say that all these reflections are manifestations of one original only. The beauty is if the reflecting media are removed there is neither Jiva nor Isvara
21. What is the benefit of this knowledge ? - 2.1.5 [na tato vijugupsate](#), thereafter the insecurity goes away even though one does not possess anything. Matter is Consciousness with nama rupa. Thus
22. Lord Yama establishes Advaitam.
23. What is the meaning of the line [etadvai tat](#) here ? These pairs of RCs are none other than the आत्मा which you asked for.
24. How is Hiranyagarbha formed ? - At the appropriate time the causal universe Isvara, after slightly grossified, evolved into the subtle universe Hiranyagarbha, as soon as it manifests it reflects OC and is endowed with RC. Thus Isvara created Hiranyagarbha by mere sankalpa - all raw material is very much within Isvara. Therefore Hiranyagarbha is the first born, Prathamaja.
25. How many organs make the sukshma sarira ? - 17. 5 Jnanendriyas + 5 Karmendriyas + 5 Pranas + Manas + Buddhi. In the sukshma prapanca, each of these must be in total measure as the presiding deity. This corresponding totality is called a Devatha. Just as sukshma sarira is all 17 organs put together, the sukshma prapanca is all the 17 Devathas put together. This is Hiranyagarbha.
26. What is the title given to Hiranyagarbha as all the 17 devathas put together ? 2.1.7 [devatāmāyī](#). Yet in the Mantra it is said that Hiranyagarbha consisting of all the देवताs, presiding deities is born in the form of प्राण (one of the 17) since Prana is considered the most important devatha.
27. Hiranyagarbha which is nothing but consciousness at Samasti is present in Vyasti as - The TAIJASA. What is the special name given to Taijasa in this Mantra ? 2.1.7 [ADITI](#). The experienter of the world, one who consumes through all the sense organs.
28. The 33 crore devathas we have are representative of the 17 presiding deities of the sukshma prapanca. Therefore every devatha is born out of and rests in _____ 2.1.9 - Hiranyagarbha. Nothing exists beyond the Hiranyagarbha. Hiranyagarbha is infinite.
29. What is the meaning of the line [etadvai tat](#) here ? This Hiranyagarbha is none other than the आत्मा which you asked for.
30. In the Mantra 2.1.8, what element does the Upanishad use to symbolise the visible universe (Samasti & Vysti) & why ? Agni is the first visible element therefore the Upanishad uses it to symbolise the visible universe. Antargni or Jataragni or Vaisvanara Agni symbolises Vyasti or Visva while Bahyagni symbolises Samasti or Virat. The Yajna Agni is representative of this bahyagni as being Virat in the Valli 1 as a part of the second boon to Nachiketas.
31. Where is the Agni Devata located & How is the Yajna Agni which represents Virat produced ? - 2.1.8 For the Yajna agni, 2 logs of wood are used, one is stationary with a hole called - [Adhah arani](#),

another is used as a churning rod is called *Uttara arani*. This churning produces sparks of fire which will light up dry grass. So Sastras say agni tatvam is hidden in the arani pair.

32. Which people worship bahya agni & which antaragni ? The Upasakas worship antaragni while the ritualists worship bahya agni and consider the arani as sacred. Lord Yama tells Nachiketas - this Vaisvanara Virat Agni manifesting through the grossest media is none other than आत्मा, the Consciousness which you wanted to know
33. What is the summary of this section ? 2.1.10 - in the individual reflecting mediums as well as the macro reflecting mediums the same Consciousness alone is there - Reflection may appear dull or bright but dullness or brightness do not really belong to the Consciousness, it depends on the reflecting medium only. The Consciousness obtained there in total matter is the same Consciousness obtained in the individual matter also. Therefore understand there is no essential difference. Plurality is there but I am not absorbed in that plurality but I am absorbed in the one-ness behind the plurality. Don't see plurality as the ultimate truth, see plurality as only superficial difference, see oneness as the essence. Wise see everyone as one Atma. Others see gradations, plurality, develop comparison, complexes, see mortality & suffer samsara insecurity & struggle. Sheer change in practice of one's perspective to oneness gives one immortality. There is no substance called Anatma, there is Atma alone in the guise of Anatma, Anatma is mere name and form.
34. Where does this change in one's perspective to oneness happen or Jnanam happen ? - 2.1.11 in the mind
35. But, आत्मा cannot be known through the mind, says Kenopanishad, how to reconcile this ? - 2 simple answers are (1) Atma cannot be known by the "unprepared mind" alone. (2) Every knowledge involves an instrument of knowledge and the locus of knowledge. For Atma Jnanam the pramanam is Vedanta Sabda Pramanam and the locus has to be the mind. You require the mind not as an instrument but as the locus of the knowledge
36. Where is the Jivatma located in the body ? (2.1.13) In this Mantra the Jivatma is called *puruṣaḥ*. It is mentioned that *madhye ātmani tiṣṭhati* - In the middle or heart of the body. It is they're everywhere but recognizable in the centre of the body or the heart which is the mind (Heart belongs to the Gross body & Mind belongs to the subtle body). There it witnesses thoughts in Jagrat / Swapna and thought-less-ness in susupti.
37. What is the size of the Jivatma? 2.1.13 - It is the size of the space obtained within your heart which is the mind. Although the size of the heart is of a fist the space within can accommodate the size of a thumb. So the size of the mind & Jivatma is that of one's thumb - *aṅguṣṭhamātraḥ*
38. How is this Mantra a Mahavakya ? 2.1.13 - The Mantra says that Jivatma which is (as though) the size of one's thumb *aṅguṣṭhamātraḥ* is the *īśānam*. Paramatma, *bhūtabhavyasya* - the Lord of the past and the future. So Jivatma = Sat, Existence.
39. What is the benefit one gets by knowing MAHAVAKYA ? 2.1.13 - *na tato vijugupsate* - having known that he is never insecure. . *etadvai tat* - The Jivatma is the Paramatma, this is the Atma you wanted to know Oh Nachiketas.
40. What does the Upanishad convey by saying that the Jivatma is *jyotir iva adhūmakāḥ* - flame without smoke ? 2.1.14 - smokeless flame means bright flame means the seemingly finite and limited Jivatma, *aṅguṣṭhamātraḥ* is the pure consciousness which illumines everything (in all 3 avasthas), in whose presence ALL becomes known. Is the light of all lights. Is *īśānam*. Paramatma, *bhūtabhavyasya* - the Lord of the past and the future. So this is again a MAHAVAKYA Mantra.

Etadvai Tad - this Consciousness is the one which you wanted to know through the third boon. So Jivatma = Chit, Consciousness.

41. Dvaita Darsana leads to _____ (2.1.14) Mortality. **dharmān pṛthak paśyan** - One who sees plurality / divisions, he **tān eva anuvidhāvati** - he will be born again and again, goes from mortality to mortality. Lord Yama gives an example - rain falling on a mountain slope gets divided into small streams (plurality) and is dissipated.
42. Advaita Darsana leads to _____ (2.1.15) Immortality. Pure water in a glass tumbler is the same as pure water in a golden tumbler, if mixed one cannot see the difference. Pouring means dropping the notion of difference. Intellectually Jiva becomes Parama. Paramatma is never away.

Therefore the vision is your choice

VALLI 2

- What are the topics in this Valli - The entire second Valli happens to be Atma Swarupa Varnana.
 - Mantras 1 - 7: Are the description from the INDIVIDUAL LEVEL - It Covers The Stages in Spiritual evolution- (1) Atma Deha Vyatiriktam (2) Atma Ekatvam - this is the further explanation of Sarva Atma Bhava, which was dealt in Valli 4. This section also shows how Atma alone lends life. This section also shows (Mantra 7) - what happens to the Ajnani Jivatma after death.
 - Mantras 8 - 15 Are the description from the MACRO LEVEL, Brahma Swarupa Varnanam.
- What is the **puram** with **ekādaśadvāram** ? 2.2.1 - The body is compared to a small kingdom, puram whose capital is Hridayam where the king, the Jivatma resides and whose industries are the heart liver and the kidneys whose goods are transported on the roads the blood vessels and whose borders are the skin. It has 11 gates (2 eyes 2 nostrils 2 ears 1 mouth 1 brahma randram over the top of the head 1 umbilicus 2 evacuatory passages). Just as the kingdom disintegrates when the king quits, so also the body dies when the Jivatma leaves the body.
- The King of the City with 11 gates, the puraswamy is described as **āvakracetasah**. What is the meaning of this word? (2.2.1) The City or the Body is constantly changing but the King the Jivatma is of the form of Changeless consciousness, not a part product or property of body, but an independent entity which enlivens the body and makes the body sentient, temporally and spatially extends beyond the body.
- What is the meaning of the word **anusṭhāya**? (2.2.1) The Upanishad is asking, Why have you forgotten your puraswamy? The primary purpose of our life is to claim our nature as one of Puraswamy and not Puram as Dehi and not Deha as Sariri and not Sariram. First differentiate the body and the consciousness (by Sravana Manana), then claim (by Nidhidhyasana) the latter as my true swarupam. This is the meaning of anusṭhāya. It is an intellectual exercise and not a physical exercise. Why do this ? na śocati - the greatest benefit is one no longer has sorrow in his life. This is **vimukta** - Jivan Mukti, here and now & **vimucyate** - Videha Mukti after death. **etadvai tat** - Lord Yama says that Puraswamy is the Atma that you wanted to know as your third boon.
- What are the 2 lessons Lord Yama is teaching here ? (1) Atma Deha Vyatiriktam - Consciousness is separate from body 2.2.1 (2) Atma Ekatvam - One consciousness alone is present AS all bodies 2.2.2.
- To illustrate that one consciousness alone is present AS everything, what are the examples given by Lord Yama ? (2.2.2) The very same Atma - (1) is in the śuci, sky as its very essence the **ham'sah** surya (2) in the antarikṣa space as its very essence the **vasu** the wind which carries the fragrance (2) is in **vedi** earth as its very essence the **hotā** the agni (3) is in the **duroṇa** house as atithir the guest (4) in human **as nṛ** the very sentiency (5) is in **vara** the Devas in the form of chaitanyam (6) is in **rta** vedic

rituals as Atma (7) is in the *vyoma* all pervading space as the very existence (8) *abjā* is in aquatic animals (9) *gojā* is in earthly things (10) *rtajā* in the form of sacrificial accessories (11) *adrijā* is in the form of mountains and rivers (12) *rtam* is in the form of Absolute reality (13) *brhat* is in the form of Paramata. Therefore in all forms of matter I alone am there as Atma. Together with the last Mantra Jivatma Paramatma Aikyam is pointed out.

6. What are the 4 stages in spiritual evolution / journey described in the Mantras 2.2.1 & 2.2.2 ?
 1. Stage 0 - I believe I am the Puram, the body only (before the grace of Guru & Sastra)
 2. Stage 1 - The Guru & Sastras teach me that I am Puram with a Puraswamy - Body with a Jivatma
 3. Stage 2 - The Guru & Sastras teach me that I am actually a Jivatma with an incidental body by making me understand the 5 point definition of consciousness
 4. Stage 3 - I understand that there is one consciousness (the Jivatma) in all the bodies. Behind all bodies (& in between them) I am the non dual indivisible formless consciousness
 5. Stage 4 - I understand (aparokshataya) that one consciousness (the Paramatma) alone IS, rest is mere name and form, mithya, since that consciousness is cause - Satyam, it is immanent & transcendent in all matter. All anatma is the mere effect of the cause. This is the pinnacle of Advaita. Mantra 2.2.1 reveals stages 1 & 2, while Mantras 2.2.2 reveal stages 3 & 4.
7. Fill in the blanks. Atma directly blesses _____ & indirectly blesses _____. (2.2.3) - Suksma Sarira & Stula Sarira
8. Fill in the blanks.
9. Suksma Sarira enjoys _____ Chidabhasa & Stula Sarira enjoys _____ Chidabhasa. (2.2.4) Primary & Secondary. At death as the primary chidabhasa leaves the body there is no secondary chidabhasa and the body dies. Therefore Atma alone blesses the Stula Sarira through the primary chidabhasa. The very breathing, *ūrdhvam prāṇam unnayati apānam pratyag asyati* - inhalation and exhalation are proof of presence of primary chidabhasa which reveals the blessing of the Atma. So in other words Atma alone is responsible for breathing for life. The puraswamy, *vāmanam* is madhye *āsīnam* is located in the centre or heart of the city. Therefore, whenever you breathe donot forget that puraswamy.
10. If Atma is all pervading, why do we say its location as the heart ? Atma is located everywhere, but it is recognizable in the mind in the form of awareness. Just as the electricity is recognizable with a tester in the plug point, every mind is a plug point in which Atma is recognizable.
11. What logic does the Upanishad use in the Mantra 2.2.3 & 2.2.4 to establish the relationship between Atma & life ? Anvaya Vyatireka logic. 2.2.3 mentioned - Where Atma is (as blessing principle for RC, Chidabhasa, which arrives at birth) life is, this is Anvaya. 2.2.4 mentions that when RC, Chidabhasa departs at the time of death, then there is no life. So Lord Yama says, this consciousness which blesses the body indirectly is Brahman which you wanted to know.
12. When Prana is there, there is life in Stula sarira, when prana is not there, there is no life in Stula sarira. So therefore by Anvaya Vyatireka should one not conclude that it is the Prana or suksma sarira which gives life to Stula sarira ? (2.2.5) The upanishad says *na prāṇena nā pānena martyo jīvati* -that Prana is inert, it does not have a sentiency of its own, it appears enlivened because of borrowed sentiency from Atma which it generously lends to the Stula Sarira. So therefore it is Atma alone

which gives life to the Stula Sarira - *itareṇa tu jīvanti* (the other factor being Atma)
yasminnetāvupāśritau - on which these two (Stula Suksma Sarira) depend.

13. What are the two topics Lord Yama promises to teach Nachiketas in 2.2.6 ?
 1. *pravakṣyāmi guhyam brahma sanātanam* - the eternal secret of Brahman (Brahma Swarupa Varnanam)
 2. *marāṇam prāpya ātmā bhavati gautama* - What happens to Jnani Jivatma & Ajnani Jivatma after death?
14. So, What happens to the Ajnani Jivatma? (2.2.7) This Mantra is a Sruti pramana for rebirth. It is an important proof since this topic is beyond science. The Chidabhasa sahita Suksma Karana Sarira or Ahankara travels *yathā karma* as per ones karma *yatha śrutam* as per ones inclinations at the time of death, *yonim sthāṇu prapadyante* to acquire a new stula sarira - animal or plant for the sole purpose of exhausting accumulated karma phala via sukha dukha anubhava. This is Samsara - it means violently & constantly moving.
15. So, What is the eternal secret of - Brahman ? (2.2.8)
 - a. *ya esa puruṣaḥ* - Is not a new entity, it is Consciousness that which is *jāgati* - awake all the time, ever awake, suptesu even when mind has gone to sleep
 - b. *nirmimāṇaḥ kāmam kāmam* - creates an inner world in swapna as desired without restraint
 - c. *tadeva śukram* - is ever pure, even if mind is impure
 - d. *tadeva amṛtam ucyate* - is said to be immortal.
 - e. *sarve llokāḥ tasmim'śritāḥ* - Everything is in it
 - f. *kaścana tadu na atyeti* - nothing in the creation exists beyond that Consciousness. etadvai tat - This is the Brahman you wanted to know through the 3rd boon Oh Nachiketas!
16. When the formless attributeless consciousness obtains in a body which is formed and has attributes, what are the types of confusions that arise?
 1. Unlocated Atma appears to be located
 2. Indivisible Atma appears plural or many
 3. Formless Atma appears formed
 4. All pervading Atma without any movement appears to travel.
 5. Unlimited Atma appears to be limited

This error happens because we are unable to recognize the Atma in between bodies. They are all errors caused by illusion because of the association with the body. To explain this error Lord Yama gives 3 examples - Agni dristanta, Vayu dristanta and Surya Prakasha Dristanta.

17. What is Agni dristanta? 2.2.9 - *agniḥ yatha ekah* - there is only one all pervading fire principle which is formless, unlocated, and therefore all-pervading yet it appears to be confined to the burning log of wood. We commit the error and say the fire is located has a form we & we count the different fires.
18. What is the Vayu dristanta? 2.2.10 - *yatha vāyur ekah* - Vayu is an all pervading principle. We commit the error and say that it is located manifested in different bodies as prana, we say many pranas are there.
19. What is the Surya Prakasha dristanta ? 2.2.11 - *yathā sūryo na lipyate*. The previous two mantras highlighted the all pervading nature of Atma, this one shows the asangatvam of the Atma with an example. We use words like Mahatma, Duratma, Dustatma - Does the Atma get sullied by one's personality ? Using the Sunlight example, Lord Yama says - none of the properties of the illumined object will taint the illuminator. Sunlight on water does not wet it so too Atma is not sullied by a dirty mind or physical impurities of the body.

20. What is the benefit of knowing Brahman ? 2.2.12

- ekah vaśī sarvabhūtāntarātmā* - Brahman is described as oneness, of the nature of independent entity which is the essence of all being
- bahudhā yah karoti* - yet appears a many vivarta upadana karanam - just as one waker seemingly divides into many in dream (a, b : give Paramatma swarupam)
- ye dhīrāḥ tam ātmastham anupaśyanti* - those vivekinaha who blessed with Guru Sastra Upadesha know such an Atma within him aparoksa rupena, (This is Aikyam)
- tesām sukham śāśvatam netaresām* - for him there is eternal happiness not for the otherwise. Experiential happiness is subject to arrival and departure but the discovery of purnatvam which is born out of wisdom will remain all the time. (This is Phalam)

21. What is the next benefit of knowing Brahman ? 2.2.13

- nitya anityānām cetana acetanānām* - only permanent thing amidst every impermanent thing, is the very Consciousness present in every living being
- eko* - that Consciousness is one non-dual principle
- yah bahūnām kāmān vidadhāti* - At vyavaharika level He fulfils all desires in keeping with your efforts karmanurupena. How does He know of one's efforts? - as the very witness of every thought in the mind
- ye dhīrāḥ tam ātmastham anupaśyanti* - The Viveki who knows about this infinite reality within themselves
- tesām śāntiḥ śāśvatī* - will have peace of mind, his journey of life is fulfilled & *netaresām* not for otherwise.

Mantras 2.2.12 & 2.2.13 are Mahavakya Mantras; they show the Aikyam of Jivatma Paramatama and give the Phalam of such Aikyam.

22. How to realise that Brahman ? 2.2.14 This Mantra is in the form of a question.

- anirdeśyam paramam sukham* - that indescribable absolute happiness
- tad etad iti manyante* - (the wise) consider as etad iti as “this” meaning intimately all the time available as a proximate thing (not remote) closely available
- katham nu tadvijānīyām* - How to know this ? *kimu bhāti vibhāti vā* - is it available, is it experienceable, visible, perceptible? Is it easy to get or difficult?

23. How does Lord Yama answer this question ? 2.2.15 This Mantra occurs in मुण्डकोपनिषत् 2-2-10 also.

- na tatra sūryo bhāti na candratāarakam nemā vidyuto bhānti kuto'yamagniḥ* - the sunlight moonlight flashes of lightening do not illumine that consciousness. Infact it is that consciousness which illumine all of them and make them know. Then how can an ordinary flame illuminate Him (during the pooja?). The Consciousness is ever the illuminator and never the illumined; ever the experiencer and never the experienced; ever I, the subject and never the object. In technical language we say it is अप्रमेय – not an object of any instrument of knowledge - Sarva प्रमाण अगोचरम्
Can such a thing exist ?
- tam eva bhāntam* - it is self-evident, self-revealing, self-proven Consciousness. *anubhāti sarvam tasya bhāsā sarvamidam vibhāti* - everything in the creation is known only because of it. All the experiences are possible because of Consciousness alone. Therefore it proves everything, but it does not require any proof. It is ever the prover, never requires to be proved.

That ANANDA you are. You need not accomplish it.

Brahmananda can never be attained in the form of a particular experience because that would mean it is limited to time, space & conditions which are characteristic of Vishayananda. Word Brahmananda must be understood as Brahman which is ananta - the very chaitanyam consciousness principle itself. So therefore You accomplish Brahmananda only in the form of wisdom. It is the very I which exists before experiences, it is there during the presence of all the experiences and it continues to be there even after the experiences go away. It is the consciousness which is the substratum of all the experiences. So it is ever available.

VALLI 3

1. What are the topics in Valli 6 - (1) Brahma swarupam (Mantra 1 - 4) which he had revealed in the previous section. (2) Conditions required for Brahma Jnanam - Brahavidya Sadhana (Mantras 5 - 13) & (3) Phalam (Mantras 14 - 18)
2. What are the common features between Aswatta Vrksha & the universe ?

1	Mahatvam - Both are vast
2	Adi Anta Rahitvatvam - Both have no beginning / end
3	Anirvachaniyatvam - Both cannot be categorized into cause and effect
4	Mulam - Both have invisible root / Brahman
5	Sakha - Both have branches / lokas
6	Phalavatvam - Fruits / Sukha Dukha Mishra Anubhava
7	Parnatvam Both are nourished by Leaves / Karma Kanda
8	Pakshi Ashrayatvam - Birds / Jivatmas
9	Chalanavatvam - Both move with Wind / Prarabdha
10	Chediyatvam - Both can be cut / Asanga sastra

3. What are the primary & secondary meanings of *ūrdhva mūlo* - Primary meaning is Roots are above. The secondary meaning is the Roots are superior or the cause or the subtle or the greatest which is Brahman. The Secondary meaning alone must be taken. *avākśāḥ* - similarly take the secondary meaning for this - World is inferior or more grosser or the effect (mithya v/s satyam)
4. With what description of Brahman does the Valli 6 begin ?

tadbrahma -

Brahman is Upadana Karanam 2.3.1

1. *ūrdhvamūlo aśvatthaḥ* - Brahman is the cause of the creation
2. *tadeva śukram* - Brahman is unsullied by impurities in creation
3. *tadevāmṛtamucyate* - Brahman is said to be immortal
4. *tasmin sarve lokāḥ śritāḥ* - Brahman supports all the 14 lokas & *tadu nātyeti kaścana* - nothing exists outside of Brahman (just as the whole dream is within the waker)

[etadvai tat](#) - Oh Nachiketas. This is the Atma you wanted to know through your 3rd boon

&

Brahman is Nimitta Karanam 2.3.2

[prāṇe](#), blessed by brahman, [ejati niḥsṛtam](#) - it emerges out, it also functions, moves about, it revolves.

5. What is the benefit of knowing Brahman as described in 2.3.1 & 2.3.2 ? - [ya etad viduhu amṛtāste bhavanti](#) - Whoever knows Brahman as Nimitta Upadana Karanam of Jagat will attain immortality.
6. Why does Lord Yama say Bhagavan is policing the universe? Who are 5 Devathas who are fearful of Isvara - 2.3.2 & 2.3.3 [mahadbhayam vajramudyatam](#). - Brahman (in the form of Isvara) is like a policeman, a great source of fear with a weapon in hand the Vajrayudham - because of that alone the whole universe is functioning in order. [agni tapati](#) - Agni Devata does his job of burning, [tapati sūryaḥ](#) - Surya Devata does his job of shining sunlight, [indraśca vāyuśca](#) - assisted by Vayu Devatha the Indra Devatha produces rain & the [pañcamah](#) fifth [mṛtyuḥ Devatha](#) does his job as God of Death. [dhāvati](#) - all the 5 run to go about thier jobs.
7. What are the conditions for Brahma Jnanam to be comprehended totally as enumerated in this Valli ?
 1. HUMAN BIRTH with VIVEKA SHAKTI 2.3.4 & 2.3.5 - [iha ced](#) - If here, [prākṣarīrasya visrasaḥ](#) - before the body falls, [aśakad boddhum](#). - a person know this truth (he is liberated (is to be supplied)) (if not) tataḥ then, [śarīratvāya kalpate](#) - he will be reborn with any sariram (human birth has a 1 in 84 lakhs chance (as there are so many species) so it is a very rare boat that can cross samsara) [sargesu lokesu](#) - any one of the fourteen lokas. In [Bhuloka](#) one can get Brahma vidya which is [adarśe](#) - as clear as the reflection in the mirror. In [pitṛloka](#) this knowledge is vague as in [svapna](#). In [gandharvaloka](#) again this knowledge is vague - [apsu iva paridadṛśe](#) like reflection in water. In [brahmaloka](#) - it is clear & distinct like [chāya atapa iva](#) light & darkness but it is so difficult to get into Brahma loks. So dont squander this chance of Human birth. Dont postpone this chance.
 2. ATMA ANATMA VIVEKA
 1. BY AVASTA TRAYA VIVEKAH 2.3.6 - I should own up I am आनन्द स्वरूपः I have to withdraw myself from the anatma - physical, the emotional, the sensory, the intellectual personalities. [indriyāṇām udaya astamyau matvā](#) - By studying the 3 states of experience one realises that the senses are [pṛthagbhāvam](#) - different / distinct, [pṛthagutpadyamānānām](#). - they are separately born and gone temporary and one continues to exist when there are absent in deep sleep. Transactions can end, but the transactor does not end. Transactions are incidental but the transactor is not incidental. [matvā](#) is jnatva- Knowing thus dhīro [na śocati](#) the wise do not grieve. Grief is because I identify with my body.
 2. BY PANCA KOSHA VIVEKAH 2.3.7 & 2.3.8 - This was done earlier in 1-3-10 and 1-3-11. Almost those two Mantras are repeated. Mind cannot suddenly comprehend the subtlest Atma so a gradual manner is described. The rule is the controller is subtler than the controlled. The [indriyebhyaḥ](#) - sense organs are controlled by the mind therefore the mind is subtler and stronger and

powerful. Superior than the *manasaḥ* - mind, subtler than the mind is *sattvam uttamam* - intellect since the doubts are removed by the intellect. At each level we withdraw from the previous & identify with the higher layer of my personality. From intellect may you learn to identify with the *mahānātmā* - total intellect or hiranyagarbha - by understanding that the individual does not exist separate from the total. From total intellect identify with *avyaktam uttamam* - the karana sariram. From karana sarira identify with *puruṣaḥ* - Atma - that which is aware of that blankness, that awareness is subtler than the blankness. *puruṣaḥ* - 2 meaning - the indweller Atma the all pervading Brahman. *aliṅga eva ca* - that puruṣa is without attributes. The mantra gives the benefit as *yam jñātvā* - knowing this, *jantuh mucyate* - I give up the motion of mortality & *amṛtatvam ca gacchati* - I own up immortality which is my nature.

3. CHIT EKAGRATA - CONCENTRATED LISTENING by YOGABHYASA 2.3.9, 2.3.10 & 2.3.10 - intellect which is subtle, sharp, deep and total. The student should very carefully go along with the teacher. This is needed since Brahman is the subtlest thing in the creation (not available to the senses or the mind). Total and deep mind is required to follow Guru Sastra Upadesa. What is the nature of such Buddhi ? *manīṣā* - prepared intellect, sensitised intellect, subtle intellect or deep and total intellect. Where is such intellect located ? - *hṛdā* in the heart. *Manasā* - does not mean mind but it means the insight or the cognition or the right understanding or samyag darsanam given by the teacher. So Brahman has to be known with the help of the intellect alone. So don't try to set aside the intellect. Don't think of transcending the intellect. Intellect is the instrument required for Brahma Jnanam.

How to develop a deep and total mind and which has got hundred percent attention ? - 2.3.10 & 2.3.11. - YOGABHYASA as described by Patanjali Rsi as Astanga Yoga. Its culmination is total absorption in a chosen field or Samadhi. Yogabhyasa done with Saguna Isvara Dhyanam leads to Chitta Samadhana. These two Mantras are the background for Krishna to teach the sixth chapter of Gita. *yadā pañca jñānāni manasā saha avatiṣṭhante* - When the 5 jnanendriyas and manas remain without distraction, without fluttering without restlessness & *buddhiśca na vicesṭate* - the intellect also does not think of anything other than the object of meditation. It remains focused, converge, absorbed, still, not thoughtless, *tāmāhuḥ paramām gatim* - that is the highest goal of Yogabhyasah. *tām sthirām indriya dhāraṇām* - unwavering, unflickering, undistracted, restful sense organs are *yogam iti manyante* referred to as Yoga. Thus as Upasana before or Nidhidhyasana later Yogabhyasa makes the mind deep and in a deep mind alone teaching can give its fullest impact

4. SHRADDHA - FAITH - 2.3.12 & 2.3.13. Brahman is not available for the senses or the mind. So we need faith until we go through systematic teaching for a length of time. Then ultimately we will understand we will never be able to objectify Nirguna Brahman because it is of the nature of the very subject. Until we grasp we need to have faith. When a person has faith in the existence of Nirguna Brahman he uses the expression Brahman Asti / IS (Paroksha Jnanam). In due course he will develop Brahma Asmi Jnanam / AM (Aparoksha Jnanam). So converting 'is'ness to 'am'ness is the journey

5. How is the Brahma Vidya Phalam mentioned in the Verses 2.3.14 & 2.3.15 -
- (1) SARVA KAMA NASHAH - JIVAN MUKTI is inner freedom from mental problems of Samsara in the form of fear, insecurity, depression, anger. Because of self-ignorance I take myself to be the body-mind-complex - limited apurna, this creates a never ending wanting which expresses itself in the form of Kama. Therefore comes the trial and error method of experimentation. Get this, get that, get rid of this, get rid of that. Thus life long struggle. *yadā sarve kāmā pramucyante* - When all the desires located in *hṛdi śritāḥ* in the mind (including moksha iccha the last desire) go, *atha martyah amṛtah bhavaty* - such a person becomes immortal, free from the cycle of mortality. The finite can never become infinite. So mortal becomes immortal means the one who thought himself to be mortal now knows he is immortal. This journey is intellectual - from the notion that I am mortal to the knowledge that I am immortal.
- (2) BRAMHA PRAPTI - *atra brahma samaśnute* - he attains Brahman here and now, drops the notion that Brahman is away from him.
- (3) HRIDAYA GRANTI NASHAH - yadā - when, sarve All, *hṛdayasya iha granthayaḥ* - the knots in the heart *prabhidhyante* - are broken... What is the knot in the heart ? Ajnanam or ignorance of the self is a firm knot since it has been there for many janmas. This is a knot where the Atma gets associated with the Body Mind Complex through Abhimana, Anyonya Adhyasa. *atha* - then, *martyah amṛtah bhavaty* - mortal जीव becomes immortal. Jnani will disidentify from the body & look upon the mortality of the body as body's mortality. mortality itself is not Samsara, but Abhimana in that mortality alone is Samsara. Jnani does not have identification with the mortality of anyone including his own body. *etāvad hi anuśāsanam* - Lord यम concludes by saying that this much alone is my teaching.

Now the उपनिषत् is going to be wound up in the following three Mantras.

6. In the end of the Upanishad Lord Yama revisits which boon ? - Second Boon - Upasana Karma Samucchaya, or Nachiketa Ritual (Kevala Karma) or Virat Upasana (Upasana Sahita Karma)
7. What is the difference in outcome between Kevala Karma & Upasana Sahita Karma? 2.3.16. *śatam caikā ca hṛdayasya nāḍya* - from the heart, one hundred and one Nadis emerge out spreading all over the body. *tāsām ekā* - among them one *mūrdhānam abhiniḥsrta* - emerges out of the heart goes through the middle of the neck, head and opens on the top of the head is called Brahmarandram. *taya urdhvam āyannam* - The virat upasaka emerges out at the time of death through that special nadi. Beyond that the path is called Shukla Gati or Devayanam. *amṛtatvam eti* - reaching Brahma loka he attain immortality through Krama Mukti. *aṇanyā* - when sukshma sarira exits through other nadi, *visyaṇ* - the upasaka is turned in other directions (other than Brahma Loka) *utkramaṇe bhavanti* - to other lokas where there is punar janma. So Jnani gets Jivan Mukti (Moksha here and now), Upasaka gets Krama Mukti (Moksha is Brahma Loka) & Ritualist gets Punar Janma
8. How does Lord Yama Conclude this Upanishad ? - 2.3.17 He revisits Brahma Vidya Phalam. *puruṣaḥ antarātmā* - The all pervading & indweller Paramatma as Jivatama is *aṅguṣṭhamātraḥ* - as though the size of a thumb (as discussed earleir) is *sadā janānām*. *hṛdaye samṇivistaḥ* - is present all the time in the heart or mind of everyone, as the Consciousness witnessing every thought and the absence of thoughts. *tam svāt*

sarīrāt pravṛhet - One should segregate, separate, discriminate that Consciousness from Anatma container - not physically but intellectually by Avasta Traya, Panca Kosha & Drik Drishya Viveka. dhairyeṇa - very alertly with a subtle mind, *muñjād esīkām.iva* - just as the inner pithy portion is separated from the Munja grass which has sharp edge which can cut the finger. Having done thus, *tam.vidyād shukram amṛtam* - claim that consciousness as Brahman described in the Upanishad as immortal, not sitting somewhere else, but as I, the witness Consciousness. So thus repeating to disidentify from the body and identify with Brahman once again Lord Yama concludes the samvada with Nachiketas

Now the Upanishad concludes with the last Mantra

9. How does the Upanishad glorify Nachiketas in the last Mantra which concludes the Upanishad ? 2.3.18 *mṛtyuproktām.naciketaḥ tatha labdhvā* - Nachiketas attained this wisdom given out by Lord of death. *vidyāmetām.yogavidhim.ca kṛtsnam* - He learn Yogabhyasa as preparation for Brahma vidya completely.
10. Why is the Shanti pat repeated once again at the end of the Upanishad? - 2.3.19 The Shantipat is repeated at the end also for expressing the gratitude to the Lord for our successful completion and also more importantly to pray to the Lord that this knowledge should be assimilated by me and there should be a character transformation in me, a behavioural transformation in me. The knowledge should become part of my life.
- 11.